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The Samkhya Karikas of Is'vara Krishna

with the

Commentary of Gaudapada

ABSTRACT OF THESIS

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PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF THE UNIVERSITY OF PENNSYLVANIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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Sa*m*khya Karikas of Is'vara K*r*ish*n*a
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The Sā*m*khya Kārikās[1] of Içvara Krish*n*a take without doubt the first place among the formal treatises of that system of philosophic speculation, the Sā*m*khya, which had its beginnings several centuries before the Christian era and which was in its teachings the precursor of the Buddhist reformation. This school of philosophy, atheistic in its tendencies, directly antagonistic to the doctrines of the earlier Upanishads and, in consequence, the strong opponent of the monistic Vedānta, conceives of the visible universe as a real creation emanating from a material principle or substratum, called prakriti, which in its characteristics and attributes is the exact opposite of the purusha or soul, this latter being regarded by the masters of the school as multitudinous and individual.

The word kārikā signifies a memorial or technical verse, and the work was drawn up in its present form some time prior to the cycle 557-583 A. D. This fact is established by a Chinese translation of the work, made during this period of twenty-six years. The collection consists of sixty-nine stanzas, written in the āryā metre, to which number were subsequently added three verses, describing the composition of the book and enumerating in brief its sources. It is evident that these last three kārikā are apochryphal from the absence of comment upon them by Gāu*d*apāda and from the fact that verse 69 is properly the concluding stanza.

In a concise and comprehensive way, these sixty-nine memorial verses, each in turn, explain the several doctrines of the earlier and pure Sā*m*khya school, as yet untouched by Vedāntic colorings, and in their brevity and terseness they resemble, in every particular, except their metrical structure, the sūtras of the remaining five orthodox systems of Hindu philosophy.

The Form of the Work.—Within the body of the kārikās

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[1]The present paper, together with my articles "The Sā*m*khya Term liñga" (A. J. P., Oct.-Dec., 1910), and "I metri delle Sā*m*khya Kārikā (Studi Italiani di Filologia Indo-Iranica, vol. viii, Firenze, 1912), form part of the introduction to my original work the Sā*m*khya Kārikā with Commentary of Gā*ud*apāda, presented as a thesis.

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themselves there is indeed no division into books and parts, as is so common to most Sanskrit treatises, due to the Hindu's mania for artificial classification; but, on the other hand, there is a markedly clear, systematic treatment of each topic in its proper place, and an orderliness of method, almost unknown to other philosophical text-books. Thus it is possible to recognize a scheme of internal division into sections, in accordance with the general theme under discussion.

SECTION 1. Kārikas 1-9. General Introduction The first nine kārikās serve as a sort of introductory sketch or general outline of the Sā*m*khya doctrines and of the methods to be pursued in investigation, as follows:

1-2. Reasons for investigation into the means of alleviating and annihilating the three kinds of pain: internal, external and superhuman.

3. Tabulation of the main theory of the Sā*m*khya school, to wit, the twenty-five tattvas or principles, composing the invisible, universe, the visible and the soul.

4-7. The logical means of proof, by which a conclusion may be reached and the impediments to perception of an object.

8. Impediments to the perception of the prakriti or substratum of the material universe.

9. The doctrine of sat-kārya, or the existence of an effect in its material cause.

SECTION 2. Kārikās 10-21. Ontology. Attributes of matter and soul. These twelve kārikās take up the subject already introduced in kārikā 3, and enumerate the qualities or attributes of both prakriti or matter and purusha, or soul.

10-11. The similarities and diversities of the characteristics of prakriti, her evolvents and purusha.

12-13. The doctrine of the three gu*n*as or constituents of prakriti and her evolvents.

14-16. Proofs of the existence of prakriti as the material cause of the universe.

(16)-17. Proofs of the existence of purusha, the soul.

18. The multitudinousness and individuality of purusha, the soul.

19. Soul's attributes—isolation, neutrality, perceptivity and non-agency.

20-21. Causes of bondage. or the union of soul and matter.

SECTION 3. Kārikās 22-28. Physiology. Herein is described the process of evolution of the universe, the nature of the products of prakriti and their functions.

22. Classified list of prakriti's evolvents.

22-24. The inner organs—Buddhi, or intellect, and aha*m*kāra or self-reference, the origin of subjectivity.

25-26. The names and origin of the five organs of sense and the fire organs of action.

27. The manas, or mind—its nature.

28-37. The functions of both inner and outer organs and their method of functionating.

38. The gross elements and their characteristics.

SECTION 3. Kārikās 39-51. Metempsychosis. Kārikā 39 introduces for the first time the theory of a subtle or inner body, composed of the thirteen organs, or liṅga[1], plus the rudimentary elements which accompanies the purusha or soul on its rounds of re-birth; the succeeding kārikās treat of the doctrine of metempsychosis and of the subtle body.

39. The three kinds of objects of sense.

40-42. The nature of the subtle body and the reasons for its existence.

43-45. The attributes of buddhi or intellect and the result of each.

46-51. The bhāvas or dispositions of the intellect and the results of each.

SECTION 4. Kārikās 52-54 The Two-fold Creation: intellectual and material, and the prevalence of the gu*n*as or constituents of matter in the various forms of creation are here described.

SECTION 5. Kārikās 55-68. Psychology. In these verses is described the union of purusha, the soul, with prakriti, or matter, and the methods of liberation.

55-61. Causes of bondage. Reasons for the union of the two principles, in order that purusha shall eventually attain to final emancipation.

62-63. Purusha is not bound, but prakriti.

64-68. Final emancipation. Its nature and when attained.

SECTION 6. Kārikā 69 (70-72). Concluding verse and apochryphal additions.

Metrical Structure.—The Sa*m*khya Kārikās differ from the vast majority of Hindu works on philosophy, through the fact that they are composed in metrical form, at least in their present state. The metre employed by Içvara Krish*n*a is the āryā, perhaps the most complicated and most different of all the many modes of Sanskrit versification, but one which is frequent in works of the golden age of the literature, during which period our author flourished. In structure this metre is quite different from nearly all other Indian metrical forms, inasmuch as it is

based not on the number of syllables in the verse, or pāda, but on the number of morae. A light syllable, that is, one containing a short vowel, counts as one mora; a heavy syllable, in other words, a syllable containing a long vowel, or a closed syllable, counts as two.

The verse is divided into two half stanzas, each of which is made up of eight padas or feet, and the caesura occurs in both cases at the end of the third foot. These feet are formed, each of two morae, appearing as two heavy syllables (— —), as two light syllables and one heavy (⏑ ⏑ —, ⏑ — ⏑, — ⏑ ⏑), or a four light syllables (⏑ ⏑ ⏑ ⏑). The eighth foot of each half stanza is catalectic, consisting of one heavy syllable (—). But here occurs an irregularity, frequent also in other works than the Kārikā, namely, the occasional occurrence of a light (⏑) in place of the heavy syllable.

It should be noted further that the sixth foot of the first half stanza must always form an amphibrach (⏑ — ⏑), and the sixth foot of the second half stanza must be a single light syllable (⏑), while no odd foot may be an amphibrach. Applying these rules, it is easily seen that the first half stanza consists of thirty morae, the second of twenty-seven, as follows:

— — | — — | — — || — — | — — | ⏑ — ⏑ | — — | —
— — | — — | — — || — — | — — | ⏑ | — — | —

In my recent paper, "I Metri delle Sā*m*khya Kārikā," published in "Studi Italiani di Filologia Indo-Iranica" (vol. viii. tip. Carnesecchi, Firenze, 1912), I have already treated in detail the numerous metrical defects of the Kārikās. Of the entire seventy-two verses, forty-seven contain to a greater or less degree errors in regard to versification.

1. Thirty-three of the Kārikās are found to have the irregularity mentioned above; that is to say, a single mora, or light syllable, in the last foot, of one-half verse or of both. These verses are 3^{1}, 4^{2}, 5^{2}, 7^{2}, 8^{2}, 11^{1}, $15^{1,2}$, 16^{1}, 17^{2}, $18^{1,2}$, $19^{1,2}$, 21^{1}, 22^{2}, 24^{2}, 27^{2}, 29^{2}, 32^{2}, $34^{1,2}$, 35^{2}, 36^{2}, 38^{2}, 42^{1}, 44^{1}, 53^{1}, 55^{2}, $57^{1,2}$, [60^{2}], $61^{1,2}$, 63^{2}, 66^{2}, 68^{2}, and ($72^{1,2}$). It is noteworthy that the majority of these irregularities occurs in the second half verse, and indeed many may be regarded as due to the fact that the words in question as mere verse fillers.

2. In two kārikās there is a disregard for the rule of the amphibrach in the sixth foot of the first half serve.

Kārikā 3 reads:

"mūlaprakritir avikritir; | mahad-ādyā*h* prakriti-vikritaya*h* sapta; |
sho*d*acakas tu vikaro; | na prakritir, na vikriti*h* purusha*h*||"

and Kārikā 47:

"pañca viparyaya-bhedā | bhavanty, açaktes tu kara*n*a-
vāikalyāt |
ashtāvi*m*çati-bhedās; tush*t*ir navadhā; 'sh*t*adhā siddhi*h* ||."
In both cases, the foot in question consists of four short syllables (⏑ ⏑ ⏑ ⏑).

3. Four kārikās contain more than the regular number of morae.

Kārikā 20:
"tasmāt, tat-sa*m*yogād | acetana*m* cetanāvad iva liñgam, |
gu*n*a-kartritve ca tathā | karteva bhavatīti udāsīna*h* ||."[1]
Scheme: — — | — — | — — || ⏑ — ⏑ | — — | ⏑ — ⏑ | ⏑ ⏑ — | — |
⏑ ⏑ — | — — | ⏑ ⏑ — || — — | ⏑ ⏑ ⏑ — ⏑ | — — | —

Kārikā 43:
"sā*m*siddhikāç ca bhāvā*h* |
"sā*m*siddhikāç ca bhāvā*h* | prākritikā, vāikritikāç ca dharmā-
'dyāh |
drsh*t*ā*h* kara*n*ā-'çrayi*n*a*h*, kāryā-'çrayi*n*aç ca kalālā-'dya*h* ||
Scheme: — — | ⏑ — ⏑ | — — || — ⏑ ⏑ | — — ⏑ | ⏑ — ⏑ | — — | —
— — | ⏑ ⏑ — | ⏑ ⏑ — || — — | ⏑ ⏑ — | ⏑ | ⏑ ⏑ — | —

Kārikā 52:
"na vinā bhāvāir liñga*m*, | na vinā liñgena bhāva-nirvritti*h*; |
liñgā-'khyo, bhāvā-'khyas | tasmād dvividha*h* pravartate
sarga*h* || "
Scheme: ⏑ ⏑ — | — — | — — || ⏑ ⏑ — | — — | ⏑ — ⏑ | — — | — |
— — | — — | — — || — — | ⏑ ⏑ — | ⏑ — ⏑ | — — | —

In this case the second half verse has the scheme of a first half verse. In classical Sanskrit this occurs regularly and is known as the gīti or udgātha.

Kārikā 66:
"'drish*t*ā māyā' ity upekshaka | eko; 'drish*t*ā 'ham' ity
uparamaty anyā; |
sati sa*m*yoge 'pi, tayo*h* | prayojana*m* nā 'sti sargasya || [2]
Scheme: — — | ⏑ — ⏑ | — ⏑ ⏑ || — — | — — | ⏑ — ⏑ | ⏑ ⏑ — | — —
⏑ ⏑ — | — — | ⏑ — — || ⏑ — ⏑ | — — | ⏑ | — — | —

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[1]Better reading perhaps "sanaka*h* sanandanaç ca" cf Sā*m*khya Sūtras 6.69).

[2]Some manuscripts read "uparatāi-'kā" for "uparamaty" anyā," correcting the metre.

4. Kārikās 50 and 59 are defective in the fifth foot of the second half verse, the scheme of which is ◡ —

5. The most serious fault in the metrical structure of the kārikās is to be found in the separation of words and compounds by the caesura in one half verse, or even in both. This occurs twelve times throughout the work, to wit, Kārikā 4, 7, 9, 10, 12, 22, 26^2, 28, 32 and 62^2.

Commentaries to the Kārikās.—There are extant four commentaries to the Sāinkhya Kārikās. Besides that of Gāu*d*apāda, the earliest and by far the most important, there is a long comment known as the Sā*m*khya Tattva Kāumu*dī*, composed by Vācaspati Miçra at a much later date and influenced throughout its pages by the monistic Vedānta and the theistic Yoga. It has been translated by Prof. Richard Garbe (Der Mondschein der Sâ*m*khya Wahrheit, 1892). The remaining two are very modern works, and throw but little light on the original doctrines of the school. They are known as the Sā*m*khya Candrikā, of Nārāya*n*a Tīrtha and the Sā*m*khya Kāumudī by Râmakrish*n*a Bha*tt*ācārya.

Gāudapāda's Bhāshya.—The bhashya or gloss of Gāu*d*apada, under which simple and modest title this earliest comment on the memorial verses goes, is the work of a scholiast who is believed to have lived at least two generations before the celebrated Vedānta commentator, S'ā*m*karācārya, who flourished somewhere about the first half of the eighth century of our era. A translation of this gloss into Chinese in connection with the Kārikās themselves was made during the latter part of the sixth century, as mentioned above, fixing beyond question the latest date to which this work may be assigned, but further than that the uncertain chronology of Indian history does not aid us.

Gāu*d*apāda treats the Kārikās in an extremely brief and comprehensive manner, and his work is throughout a truer picture and better reflex of the pure, formal Sā*m*khya teachings than are the fuller annotations of his successor, Vācaspati Miçra. The earlier scholiast represents faithfully the doctrines as taught by their founder, Kapila, and much less than the Sā*m*khya Sūtras is he influenced by the Brahman priesthood or the panthersin of the Upanishads and Ara*n*yakas. Every effort is here made to disprove by cold, logical reasoning the theory of the existence of the one all-supreme soul, as creator of the material universe. *Prakriti* alone is responsible for this visible creation, and she is "na dvitiya" (Kārikās 61, 66, Commentary). In contrast to Vijnana Bhikshu, in his Sā*m*khya Pravacana Bhāshya, nowhere does our commentator attempt to harmonize the opposing tenets of the two rival schools, and he is indeed what S'ā*m*karācārya later calls, in his treatment of the Sā*m*khya doctrine, "açabda," "contrary to the Vedas, veda-viruddha, con-

testing the Veda, and aveda-prasiddha, not recognized in the Vedas. Gāu*d*apāda is the heretic *par excellence,* and only his recognition of āpta-vacana (oral tradition) as a third means of proof demonstrates that Brahmanic influence was beginning to creep into the original teachings of Kapila and force more and more into the background the pure Sā*m*khya.

Citations.—The commentary contains a large number of citations drawn from various Sanskrit works, both of the strictly classical and of the philosophical literature. For the most part these are references to doctrines and tenets of the Sā*m*khya school itself, but in several instances they are mere illustrations of the topic under discussion. It is a next to impossible task to place them all with any degree of certainty, and this statement naturally holds more especially for the passages taken from other Sā*m*khya sources, this in view of the fact that there is no extant text of the school, of date prior to the Kārikās themselves, of which Gāudapāda is the earliest known commentator. The citations may be grouped under four separate heads:

1. Vedic Citations, including the Upanishads.
2. Citations strictly Classical.
3. Philosophical Citations, other than Sā*m*khya.
4. Sā*m*khya Citations.

1. *Vedic Citations.*—There occur two passages, apparently taken from the *mantra* literature. Both are found in the comment of Gāu*d*apāda to the second Kārikā. The provenience of the first is Rig Veda 8.48.3.

"ápāma sómam, amrita abhūma | áganma jyótir, ávidāma devān | ki*m* nūnán asmān kri*n*avad árāti*h* | kí*m* u dhūtir amrita mártyasya? ||"

"We drank the Soma, we became immortal, we entered the realm of light, we reached the gods. What may the enemy do to us now? and what (may) the injury of a mortal (do to us), O Immortal?"

The second passage reads as follows:

"anyac ca vede çrūyate; 'ātyantikam phalam paçu-badhena; sarvā*m*l lokā*m* jayati, mrityu*m* tarati, pāpmana*m* tarati, brahma-hatyā*m* tārati, yo yo 'çva-medhena yajata' iti."

"And moreover it is said in the Veda: "Endless rewards are to be obtained by the slaughter of cattle; whosoever offers the horse-sacrifice, subdues the whole world, passes over death, passes over evil, passes over Brahman murder."

Tāittirīya Sa*m*hitā 5.3.12.1-2 reads:

"sarvam pāpmāna*m* tarati, tarati brahma-hatyā*m*, yo yo 'çva-medhena yajate."

Similarly Catapatha Brahmana 13.5.4.1.:

"sarvam pāpmāna*m* tarati, brahma-hatyā*m*, yo yo 'çva-medhena yajate."

Both of these texts omit the first three clauses of the commentary, which seems to support the theory that Gāu*d*apāda's source was a different recension of Sa*m*hitā or not improbably a third work. It should be noted that it is possible to construe "ātyantikam phalam paçu-badhena with the preceding introductory clause and to begin the quotation with the words "sarvā*m* lokā*m* jayati," and it may be suggested, in passing, that, although the commentator omits "sarvam" before "pāpmāna*m*," it occurs in his gloss be*fore* "lokā*m*" and in the faminine form.

There is a third citation in Gāu*d*apāda which may have its origin in Vedic writing. This occurs in the comment on "vāirāgya" in Kārikā 23, and reads:—"pradhānam apy atra svapne-'dra-jāla-sadriçam"—"even *pradhāna* here is similar to the net of Indra in a dream." (cf. Māitrī Upanishad IV. 2:—"indra-jālam iva māyā-mayam.")

2. *Citations Strictly Classical.*—Three passages apparently drawn from classical sources occur in Kārikā 1. The first is in çloka.

"sanakaç ca sanadaç ca[1] | tritīyaç ca sanātanah ||
āsuri*h* kapilaç cāi 'va | vo*d*hu*h* pañcaçikhas tathā |
ity ete brahma*nah* putrā*h* | sapta proktā maharshaya*h*. ||
"Sanaka and Sananda(na), and Sanātana as third, Asuri and Kapila, Vo*d*hu and Pañcaçikha; these are declared (to be) the great Rshis (or) seven sons of Brahman." (cf. also Gāu*d*apāda to Kārikā 43.)

A reproduction of this citation is to be found in the Brihat-Pārāçara Dharmaçāstra (Weber, Verzeichniss der Berliner Sanskrit-Handschriften, vol. II., p. 36; also p. 344). Mahābhārata XII. 13078-80 gives the names in slightly altered form, and they occur also in the Atharvapariçish*t*a (Weber, Verz. II. 91), and in several passages used in connection with the pitri-tarpana and rishi-tarpana ceremonies (Weber, Verz. I. 46, 327; II. 78, 1152).

The second quotation in the gloss to Kārikā 1 occurs as well in Kārikā 43. "kapilasya saho 'tpannā dharmo, jñana*m*, vāirāgyam, āiçvarya*m* ca,"—"together with Kapila arose right conduct, knowledge, worldly indifference and superhuman power." Its provenience is uncertain.

The last passage is a çloka:

"pañca-vi*m*çati-tattva-jño | yatra tatrā 'çrame vaset |
ja*t*ī, mu*nd*ī, çikhī vā 'pi | mucyate; nā 'tra sa*m*çaya*h*. ||"

"He who knows the twenty-five tattvas, in whatsoever stage

[1]Some manuscripts read: "bhavaty" for "bhavatīti," rectifying the metrical defect.

of life he may be, (whether) he be one who wears all his hair in a knot" (ja*t*in) "or be shaven" (mu*nd*in) "or only the part on the crown in a knot" (çikhin), "he is released; of this there is no doubt." (The above is found also in the commentary to Kārikās 2 and 22.)

Fitz-Edward Hall, in his Sā*m*khya Sāra (Introduction, p. 23, note), says that the above passage "is in Kshemānanda on the Tattwa-Samāsa, in Chāritasi*m*ha Ga*n*i on the Sha*d*-darçana-samuccaya." He adds further that Bhāvāga*n*eça in his Tattva-yathārthya-dīpana introduces this couplet together with three others, intimating that "they were borrowed, not from, but through, Pañcaçikha."

In Kārikā 2 there occurs two verses in epic metre.

"*sat* çatāni niyujyante | paçūnā*m* madhyame 'hani |
açva-medhasya vacanād | ūnāni paçubhis tribhi*h*. ||"

"According to the prescription of the horse-sacrifice, six hundred cattle less three are to be yoked at midday."

"bahunī 'ndra-sahasrāni | devānā*m* ca yuge yuge |
kālena samatītāni | kālo hī duratikramah. ||"

"Indra and many thousands of gods have passed away with time in successive ages, for time is invulnerable."

The provenience of the first is questionable. The second occurs in Manhābhārata XII. 8253, with change of "devānām" to "dāivatānām" and consequent omission of "ca" and with substitution of "abhyatītāni kālena" for "kālena samatītāni." The sense of both is identical.

So far, investigation has failed to reveal the sources of two quotations in Kārikā 4.

"āgamo hy āpta-vacanam; | āpta*m* dosa-kshayād vidu*h* |
Kshī*n*a-dosho 'nrita*m* vākyam | na bruyād dhetv-asambhāvāt ||
sva-karma*n*y abhiyukto ya*h* | sañga-dvesha-vivarjitah |
pūjitas tad-vidhāir nityām | āpto jñeya*h* sa tādriça*h*. ||"

"For scripture is the word of an authority; they recognize an authority, from (his) lack of fault; (being) free from fault, he would not utter an untrue speech, because no reason would arise (therefor). Such an one should be recognized as an authority (and) ever honored by his peers, who, devoted to his own duties, (yet) is devoid of love or hatred," and

"dakshi*n*ena ca vindhyasya | sahyasya ca yad uttaram |
prithivyām ā samudrāyā*m* | sa pradeço manorama*h*. ||"

"That region, south of the Vindhya (mountains) and north of the Sahya (mountains) as far as the sea-coast is charming."

No further quotations occur in the commentary until Kārkiā

12. Then we find the following çloka:

"rajaso mithuna*m* sattva*m* | sattvasya mithuna*m* raja*h* |
ubhayo*h* sattva-rajasor | mithuna*m* tama ucyate. ||"

The Tattva Kaumudi cites more fully and refers the verses to the Devi Bhagavata 3.8.

"anyonya-mithunā*h* sarve | sarve sarvatra gāmina*h* |
rajaso mithuna*m* sattva*m* | sattvasya mithuna *m* raja*h* ||
tamasaç cā 'pi mithune | te sattva-rajasī ubhī |
ubhayoh sattva-rajasor | mithuna*m* tama ucyate. ||
nāi 'sham ādi*h* samprayogo | viyogo vo 'palabhyate. ||"

"All are mutual complements, all pervade everywhere; sattva is the complement or rajas; rajas is the complement of sattva; and both (of) these, sattva and rajas, are the complements of tamas; tamas is called the complement of both, sattva and rajas. Their primal union is not perceived, nor (their) separation."

Kārikā 12 (also Kārikā 27) contain the words: "gu*n*a gu*n*esu vartante," cited from the Bhagavad Gītā 3.18, which reads:

"tattva-vit tu, mahābaho | gu*n*a-karma-vibhāgayo*h* |
'gu*n*ā guneshu vartante' | itī matvā na sajjate. ||"

"He who knows the tattvas" (twenty-five principles) "does not cling to the two distinctions of the gu*n*as and actions" (karman) "reflecting (that) 'qualities functionate in the gu*n*as'."

It would not be surprising, however, if this clause, found in slightly different form in Bh. G. 14.23, were a borrowing from some earlier treatise of the Sā*m*khya school itself. (cf. Kārikā 27.)

It seems that the short sentence "bhikshā-mātra*m* labhyate, nā 'nyo viçesha"—"alms merely ars received; nothing else in particular"—is a quotation from either a Sanskrit legal treatise or a Buddhist source.

A çloka passage is found in Kārikās 44 and 62.

"prākritena ca bandhena | tathā vāikārikena ca |
dākshi*n*ena tritīyena | baddho nā 'nyena mucyate. ||"

"By nothing else is one released, who is bound by a bondage (arising) from prakriti, or from her products, or by (bondage) connected with sacrificial fees (as) a third." This passage may possibly be derived from Samkhya sources.

Passing briefly from over the short and unimportant half-line "mānusha-yonir ekāi 'va"—"human wombs are of one variety"—probably from the legal institutes, we come to Kārikā 61, with three çloka verses. The first of these is mentioned in the Commentary of Madhusūdana Gupta to the Bhagavad Gītā 5.14, he referring it to "smriti."

"ajño jantur anîço 'yam | ātmana*h* du*h*kha-sukhayo*h* |
îçvara-prerito gacchat | svarga*m* *n*arakam eva vā. ||"
"This creature, ignorant and not master of its own pain or pleasure, driven by a Supreme Lord, goes to heaven or indeed to hell."
The second is fragmentary:
"kena çuklī-kritā ha*m*sā | mayūra*h* kena citritā*h* |
sva-bhāvenāi 'va . . . . " ||
"By whom are the swans made white? by whom the peacocks many-colored? Just by nature. . . . . "
Hitopadeça I. 191 (Edition Johnston), reads:
"yena çuklī-krtā ha*m*sā | çukāç ca harita-kritā*h* |
mayūrāç citritā yena | sa te vritti*m* vidhasyati. |"
"By whom the swans are made white, and the parrots made green; by whom the peacocks are (made) many-colored, he lays down thy rule."
The third and last is as follows:
"Kāla*h* pañcā 'sti bhūtāni | kāla*h* sa*m*harate jagat |
kāla*h* supteshu jāgarti | kālo hi duratikrama*h*. ||"
"Time is the five elements" (bhūtas); "time destroys the universe; time is awake amongst the sleeping; for time is invincible."

The above occurs at Mahābhārata XI. 69, with "prajā*h*"—"creatures" for "jagat"—"universe" and "pacati"—"cooks" for "pañcā 'sti"

3. *Philosophical Citations other than Sāmkhya.*—There are two passages in Kārikā 23 identical in content with Yoga Sūtras II. 30 and 32 respectively.

"ahi*m*sā-satyā-'steya-brahmacaryā-'parigrahā yama*h*."
"The restraints are non-injury, truth, honesty, chastity and non-covetousness."
"çāuca-sa*m*toshā-tapa*h*-svādhyāye-'çvarapra*n*idhānāni niyamā*h*."
"The observances are purification (rites), contentment (of the priests), penance, study (of the Veda) and contemplation of the Supreme Lord."

4. *Sāmkhya Citations.*—There are twenty-four passages scattered throughout the commentary of Gāu*d*apāda, apparently quoted from earlier Sā*m*khya sources, which are, unfortunately, lost to-day. The following is an alphabetical list:

1. acetanam pradhāna*m*, cetana*h* purusha*h*. (Kārikā 56.)
   The pradhāna is non-intelligent, the purusha intelligent.
2. aprāpta-prāpa*n*ā-'rtha*m* sa*m*sara*n*am. (Kārikā 62.)
   Round of re-birth is to gain the ungained.

3. ātmā-'dhishthānāc charīram. (Kārikā 17.)
The body (stands) from the soul's superintendence.

4. kumbhavat pradhānam purushā-'rtham kritvā nivartate. (Kārikā 56.)
Like a water-jar pradhāna after performing purusha's purpose ceases.

5. guna-purushā-'ntaro-'palabdhir mokshah. (Kârikâ 42.)
Liberation is the perception of the distinction of the gunas and purusha.

6. gunānām yā vrittih, sā guna-vishayā eva. (Kārikā 27.)
The functionating of the gunas has the gunas as object.

7. trishu lokeshu çabdā-'di-vishayāih purushā yojayitavyā ante ca mokshena. (Kārikā 56; cf. No. 14.)
In the three worlds the purushas must be yoked with the objects of sense, sound and so forth, and in the end with liberation.

8. na hi bhūtāni ('va) kutaç cid utpadyate. (Kārikā 10.)
For it (pradhāna) does not, as the elements do, arise from anywhere.

9. purushā-'dhishtatam pradhānam pravartate. (Kārikā 17.)
The pradhāna rolls forth, superintended by purusha. (Quoted as from Shashtitantra.)

10. purushā-'rtha-hetukam idam sūkshma-çarīram pravartate. (Kārikā 42; cf. the Kārikā.)
This subtle body evolves for the sake of purusha's purpose.

11. purusho mukto purushah | samsaratī 'ti co 'ditā. || (Kārikā 61.)
'The purusha is liberated; the purusha transmigrated,' thus 'tis said.

12. prakāça-kriyā-sthiti-çīlā gunah. (Kārikā 12.)
The gunas are capable of illumination, exertion and inertia. (cf. Yoga-sūtras II. 18.)

13. prāno 'pi pañjara-çakunivat sarvasya calanam karoti. (Kārikā 29.)
The breath, like a caged bird, causes all to shake.

14. mayā trishu lokeshu çabdā-'dibhir vishayāih purusho yojyo, 'nte mokshah kartavyah. (Kārikā 56.)
By me, in the three worlds, purusha must be yoked with the objects (of sense), sound and so forth; in the end liberation must be performed. (cf. No. 7.)

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15. yataç cā 'cetana*m* cetanam ivā 'bhāti, ato 'nyo 'dhish*t*hātā purusha*h*. (Kārikā 6.)
And since the non-intelligent shines hither as if intelligent, therefore there is another, a superintendent, purusha. (It is possible to make two passages, omitting "yataç ca" and "ata*h*.")

16. yathā vyakta*m*, tathā pradhānam. (Kārikā 11.)
As it is the manifest, so is pradhāna.

17. yad-ātmaka*m* kāra*n*a*m*, tad-ātmaka*m* kāryam. (Kārikās 11, 14.)
Of (whatsoever) nature the material cause, of that nature is the effect.

18. yas tāis trāilokya*m* vyāpta*m* jānāti, tasya bhāvo 'stitva*m*, tattvam. (Kārikā 22.)
Whoever recognizes that the three worlds are pervaded those (principles), of him there is being, existence, reality.

20. ye gu*n*ās, tad vyakta*m*; yad vyakta*m*, te ca gu*n*āh. (Kārikā 11.)
What the gu*n*as are, that the manifest is; what the manifest is, those are the gu*n*as.

21. vyaktā-'vyakta-jñānān mokshah prāpyate. (Kārikā 17; 22; cf. Kārikā 2.)
Liberation is gained by discriminative knowledge of the manifest, the non-manifest and the soul.

22. sati prā*n*e yasmāt kara*n*ānām ātma-lābha*h*. Kārikā 29.)
Since, when breath exists, the organs possess a soul.

23. sattva-rajas-tamasā*m* sāmyāvasthā pradhānam. (Kārikā 16, 23; cf. Sā*m*Sūtras 1, 61.)
The pradhāna is the equilibrum of sattva, rajas and tamas.

24. sad asan na bhavaty, athā 'sat san na bhavati. (Kārikā 8.)
The existent does not become non-existent, nor does the non-existent become existent.

These passages are all of Sā*m*khya tendency and drawn evidently from lost Sā*m*khya treatises. They are unquestionably citations, but there are a few others, if not all, citations in Gāu*d*apāda's Commentary.

Conclusion.—At present, the Sā*m*khya philosophy is unfortunately but little cultivated by the pa*n*dits of India. It is not to be doubted, however, that it exercised an enormous influence on the minds of the Hindus in the earlier history of its develop-

ment. In it we have first exhibited that growing spirit of unrest and dissatisfaction with both priestly predominance and priestly speculation which led the princely sage Gāutama to the renunciation of friends and title and the establishment of a system of philosophic thought, which later developed into one of the world's great religions and to the system of philosophy, or, we may say, physiology, are due the conception of the modern school of theosophy. It cannot be denied that the Sā*m*khya is the most interesting, if not the greatest, of the six orthodox systems of Hindu speculation and the sixty-nine memorial verses of Içvara Krish*n*a though undoubtedly representing a late period in its development, portray more exactly than any other work the true teachings of the school, generally known as atheistic.

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